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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIV.

JULY, 1849.

No. 7.

Annual Sermon,

Before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Bartholomew's Church, New-York, on Wednesday morning, June 20th, 1849. By the Rt. Reverend the Bishop of New-Hampshire.

“ And the second is like unto it,—Thou shalt love thy neighbor as thyself.”

MATTHEW, xxii. 39.

By all minds enlarged and enlightened with culture, and well learned in the history of the human race, it is conceded that no individual has appeared and taken part in the affairs of our world, so remarkable—so peerless in all that is great and right and good—as Jesus Christ. This is admitted by the more candid and magnanimous even of those who have the boldness to deny his claims to the character of a prophet of salvation, and a deliverer sent specially down from the Father of Heaven. The history of his life and the account of his instructions, drawn up and transmitted to us by those who were with him daily and knew him intimately, exhibit him as a personage, whom it is impossible not to regard with admiration and reverence.

By agreement of all who have made his character a subject of study, every mark about him showed fitness for a glorious destiny, and gave evidence, not to be mistaken, that a renown unparalleled in the annals of the race, and an influence and power never possessed by a creature of earth, must sooner or later be accorded to him. In his personal character, in his actions, and in the nature and tendency of his teachings, there existed peculi-

arities, which distinguished him and placed him apart from all of human kind. While the eye of faith could see in him that which sealed him as Emmanuel, and which manifested forth the glory of God dwelling among men, it is singularly true that even the eye of common intelligence in every age has borne witness to the god-like in all he said, and did, and seemed to be.

And how wonderfully, my brethren, has the Gospel—the religious and moral system of this Jesus, entered as an element of power into all the affairs of the civilized world! Giving to men principles and laws in all the varied walks, interests and pursuits of private and public life. No individual lives without being in some way reached by its influence—too high or too low for its operation—or can abjure it, if he would. Through some of the channels of its powerful action, it touches the business, the bosom, the happiness of every child of Adam. “There is no end of its greatness.”

In the selection of a subject on which I may address you at this time, I present to you a department of the Gospel’s exactions and influences, which every Christian, from the necessity of his spirit, must regard as interesting and glorious in a pre-eminent degree. It is the dethronement of selfishness, and the enthronement of a sentiment and principle of pure and holy love in the bosom of man.

Allow me, my Christian brethren, to present this great and glorious feature in the Saviour’s Gospel to your serious contemplation, and to show how immeasurably this spirit, which constitutes an element of life, in that righteousness which is of God by faith, is exalted above the spirit that is of the world. In the development of this subject, our minds will be conducted in an easy way to points of view appropriate to an occasion like the present. The work of Missions, undertaken and conducted by men, in obedience to the will of Christ, for the purpose of conferring an infinite and eternal benefit on men, is that which has caused our convening this day—and my discourse, I presume, is expected to take a corresponding direction. In the text I find a principle, or, if you please, a clue, which, if followed out with care and faith, will lead unerringly to those conclusions, feelings, offerings, and labors, to which, under Christ, we all look as means which, according to promise, bring certain success in the spreading of religion. In our minds, I trust, there will sink this

deep impression as the end of thought—namely, that the work of Missions is the second duty of all who acknowledge Jesus Christ as the Sav'our of men. The first duty is that laid down by our Lord in conjunction with the text—that we should love and serve God—while the second duty is, to do all that benevolence and love can do to bestow the blessings of the Gospel on our fellow men. Thus, if the revelation of Jesus Christ creates any duty, it obligates the disciple to propagate “the faith once delivered to the saints.”

This is the teaching of Scripture, of sound reason, and of enlightened philanthropy—and suggests not only the duty we owe to others, but also a very important source of happiness to ourselves. I shall endeavor to make this appear.

The point must be settled, who is our “neighbor?” To this I will give an answer, which I think will amply cover the whole ground. By our “neighbor” we are to understand every person who is capable of receiving kindness from us, or who by any means whatever is placed in a situation which causes him to need our assistance—or which makes our sympathetic and helping endeavors of great importance to his interest, honor, virtue, and happiness. This is the sense, with a very little expansion, given to the word by that great expositor, Dr. Whitby.

This interpretation is sustained by our Lord's answer to the Scribe, when the latter demanded, “Who is my neighbor?” That answer extorted from the prejudiced mind of a Rabbi an acknowledgment, that even a Samaritan, discharging a great office of humanity towards a Jew, who had been robbed and almost killed, acted the part of a true neighbor towards him,—and consequently, that such kindness and humanity were due on the same principle to every Samaritan from every Jew; and on the same principle still, from every man to every man.

How often do we find in the Scriptures, specifications of duty like the following:—“As ye have opportunity, do good unto all men,”—“See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men.” To the same purpose exactly are those injunctions of the holy Apostle, “To follow peace with all men—to be patient and gentle towards all men.” And in that prayer of the same Apostle we recognize the same principle, “The Lord make you to increase and abound in love one towards another and towards all men.”

These various forms of expression make it evident, that he who believes in the Gospel of Christ and acknowledges him as the Saviour of the world, receives for his neighborhood the whole world of irreligion, and sorrow, and want, and ignorance, and suffering. And he agrees to these terms of the gospel, which obligate him, and commission him as the helper of the unconsolated and the needy, and as a "steward of the manifold mercies of God."

But again—nothing is more certain, than that it is one of the positive precepts of our Lord, that we must love even our enemies. Now, who can hesitate a moment to admit, that a law which requires us to love enemies must necessarily be of sufficient amplitude to require the loving of all men?—at least in such a sense and to such a degree as to secure their receiving good from our hands, when they need it, of whatever nature that need may be. As respects our immediate friends and kindred it is obvious, that nature, gratitude, and instinctive affection, are not likely to leave much ground for entertaining a fear that the duties of charity and mercy will not be fulfilled towards them. Not that these are excepted from the application of the term neighbor, for as truly as any class whatever, they belong to the great neighborhood of the Christian—but I mean, that in general the ties of natural affection furnish an effectual impulse to the discharge of duties in that direction.

Hence plainly, the preachers of the Gospel do not need to dwell much on the discussion of reciprocal duties among kindred, nor is there needed much exhortation to a vigilant observance or a prompt discharge of them. For this, a provision, that seldom fails of accomplishing its object, is made by God in nature. And to obedience nature immediately dispenses the appropriate reward in the gratification of self-love and tender sympathy.

As respects the question, then, "Who is my neighbor?" the conclusion to which we come is this—that our neighbor is every son and daughter of Adam, whose ignorance or sufferings, or sorrows, or dangers, either for this world or the next—can be dispelled, or soothed, or removed by us. Now, in loving this neighbor as ourselves, we need some measure and guide of action; for the law is not to be so viewed, as if it would throw us under the power of a blind influence and there leave us.

To this point for a few moments permit me to hold your attention. There is such a thing as lawful and righteous self-love—not

selfishness, observe, for the Gospel never allows that—but simply a love of one's own being and one's own good and happiness. This is right—and it is to this sentiment, from which no man can possibly separate himself, because, as the Apostle says, “No man ever hated his own flesh”—it is to this sentiment our Lord makes his appeal, when he says, “Except ye repent ye shall all perish,”—and, “if any man thirst, let him come unto me and drink.”

But on the other hand, we have a recognition of the social principle—“No man liveth unto himself.” The individual is not in the world alone and without bond of society. There are millions of other persons as much interested in God's great system of earth and Heaven as he. And his good, his particular interest, is what it is, because there is a rich and glorious treasure, to which he may go, and in common with millions, feast on the bounties of a common God and Saviour.

Thus our self-love is pure and holy in its character, and righteous in its actions, when it keeps within the metes and bounds of that sublime principle in the divine economy, which lies at the foundation of the law of Christ contained in my text. That principle is this:—That in town or country, in desert or in throng, no man can really have an interest, that is wholly detached from the interest of others, and involves neither sympathies nor social ties,—that he who searches after happiness by means and ways strictly, exclusively, and personally, his own, will never find the thing his soul longs for. And the reason is this—the Father of Heaven has established such a system in his wide domains, that, of necessity, the glory of the individual is bound up in the principles of his government over all, and can in no possible way be dissevered from them. A strictly solitary salvation is scarcely a possibility. In this simple thought what a magnitude of motive to the cultivation of love towards the soul of our neighbor; and, according to our abilities and opportunities, to “do good unto all men”—for, certainly, our “labor will not be in vain in the Lord.”

Here let me just remark, that the fall of man consisted in his rebelling against this great principle,—viz., the dependance of his good on a vast system of wisdom, holiness, and justice,—and his throwing up his faith in it as the foundation of all designs and all acts, for the glory of God, and for the happiness of his creatures.

And the mission of Christ was mercy's expedient to redeem him from that perdition, into which a selfish, godless individualism had plunged him,—and the work of grace and truth is, through repentance and faith, to restore him to the love and obedience demanded of him by that great principle. This is “the word of faith which we preach.” And here is the work, which Christ has given the Church to do. The Church accepts the charge, and owns the obligation, and undertakes to fulfil the work, when she plans Missions to the ignorant, and wicked, and destitute—and provides resources for carrying into effect her benevolent plans. But this rather by the way; for we are not quite prepared for the application.

In the minds of some persons the question may arise, whether the second great commandment requires us actually to love our neighbor as much as we love ourselves. According to my understanding, it does not,—for that would be against nature—not to say, impossible. It is the kind and mode of love, that our Lord here prescribes—and not its measure or degree. If he required the possession and exercise of a love equal in degree, then it would be our duty to give half of our resources for the instructing of the ignorant, the reclaiming of the wicked, and the relieving of the destitute. Indeed, Zaccheus appears to have viewed the matter exactly in this light,—for he said, “Behold, Lord, the half of my goods I give to the poor.” But it is to be considered that this man was rich—and could at once divest himself of half his fortune without reducing himself to painful and pinching deprivation. And therefore it may have been his duty to make that division. Christ approved it, and accepted it as a deed of holy love and self-denial.

On the same principle Christ said to his disciples: “He that hath two coats, let him give to him that hath none.” One coat was needed,—the other could be spared,—and being given to a naked man, would relieve suffering. There are times and circumstances, beyond a question, when a literal construction of this should give the rule of action.

But for ordinary purposes, our Lord has given us another rule for determining how far this great law, now under consideration, requires us to go in the application of our property to charitable uses, and in the employment of our exertions for the good of others. The rule is laid down in these words: “Whatsoever ye

would that men should do to you, even so do to them." By this rule I have only to place myself, with help of the imagination, in the condition and circumstances of another, and to think what my wants, desires and feelings—or my privations and sufferings—would then be, in order to see at once how I ought to act towards that other person. The wisdom, fitness, efficacy and sufficiency of this have been so much admired, as to obtain for it the honorable title of "the golden rule." It is universally agreed, that no person of an honest mind will ever be led by it to commit sin.

But here it is necessary to interpose a cautionary suggestion.

The love contemplated in the commandment must not be confounded with humanity, or animal sympathy, or tenderness of natural disposition. The importance of this will more plainly be seen, if we consider what that is in man, which entitles him to the ministering love of every fellow-man.

The ground and reason will be found, on examination, to lie in this:—That, though now deeply stained with pollution, and degraded by a just and awful condemnation from the high rank of his first nature, yet so much is left to him—or, more properly, so much is given to him through the atonement, that he is capable, by the mercies of God and the power of the Spirit, of rising out of "the horrible pit and miry clay," and of setting his foot firmly on an everlasting rock of salvation. By the gifts of that love, with which God still regards him, he may be raised from the darkness of ignorance, the debasement of sin, and the death of moral sensibility, to a new and blessed life in Christ Jesus. It is not his animal nature—nor his upright and noble frame—nor indeed his intelligence—that gives him a claim to this high consideration;—it is not because aliment nourishes and invigorates him, while poison pains and kills him,—nor because he can enjoy the green lawns and the cool shades of summer,—nor because his nature has joy in health, and yields to pining in sickness,—nor because he is able to spread a charm over throngs of listeners, while he tells of the deeds of his heroism. But here it is—God has given him a spirit that must live, when human frames, and all beautiful forms, and thrones, and kingdoms, and worlds, shall be crumbled into the primal elements of creation. There is a soul within him, which, by the grace of Christ, and the power of the Spirit, and the force of the truth, and the ministering love of them that are stewards of the manifold grace of God, may be

rescued from misery and sin,—and being borne upward by those blessed angels, who are sent forth to receive the heirs of salvation, may have a mansion in glory with the Son of the Highest.

This is the solution of the question. This, dear brethren, is the principle which, when received, gives to Missionary effort the vigorous and indomitable nerve,—and which throws, or should, the energies of a living and all-embracing love into those Missionary enterprises, which are now undertaken by our Church in various parts of this country and of the world.

Of shining virtues—of refinement in manners—of grandeur in intellect—of moral elevation and dignity—of purity of character and purity of heart—in short, of desert and worthiness in any form we have not one word to say. No!—we take the ground, that by the mercy of God there remain to fallen man—not virtues—but noble and immeasurable capabilities of character. When we look upon a man—no matter if it be the chief of sinners—no matter if he is the most down-trodden and forsaken of human blood—we see a being, who, by virtue of the atonement and the grace of the Gospêl, can be made equal unto the angels in Heaven. Can be made, I said, my brethren,—and I add, that in his stupendous condescension, God has given to every converted man a stewardship of mercies, that, as circumstances enable him to act more or less directly, he may bear a part in this glorious work of making “members of Christ, children of God, and inheritors of the kingdom of heaven.” It is indeed God’s own work and God’s own gift—from first to last, and wholly—as much so as the food, which his earth sends up to sustain our natural life. At the same time it is to be observed, that it has pleased him to establish stewardships and ministries among men. He has commissioned his people everywhere to carry out the sound of the blessed Gospel “into all lands, and his word unto the ends of the world.” He takes the love of his people into service, that it may accomplish the purposes of his love. The elements and first principles of this stewardship of mercies are with individual believers—but for more orderly effort, and greater efficiency, and the more certain diffusion of entire and uncorrupted truth, as well as for the purposes of sacramental communion and unity, the Lord has given to his people an embodied and organic existence. And this is his Church—through which the stewardship of individuals, by association and

consolidation, becomes strong-handed and effective. And thus millions of lay brethren, who have not the ministerial vocation to "labor in word and doctrine," do, nevertheless, become "fellow-helpers to the truth," by contributing of their means to the support of Missionary undertakings.

Here, then, is the glorious work of the Missionary of the Cross. Here is something to be done by our ministers and our people, that is worthy of all love, and all labors, and all gifts. In the day when worlds shall assemble before our God, who will be sorry that he has traversed the waste places of Zion, and toiled as a Missionary among the idolatrous, the ignorant, and the wicked? Who will be sorry that he has so loved those for whom Christ died, as to have done, through grace, something for their eternal salvation? And who will be sorry that he has thrown a portion of the goods given to him of God, into that treasury which provides for sending the Gospel to the feeble and decayed, the idolatrous and unchristianised? O my brethren, there will be thousands to hang the head in shame, for having done so little; but not one—not one, to grieve at having overdone his work.

How stands in your view now that precept of Christ, which I have taken as my theme on this occasion? Does it make an unreasonable demand upon you? Are there just grounds to entertain a fear, that a hearty, prompt, out-and-out obedience to its exactions, will bring distress and anguish on yourselves or on your families? When this holy commandment is delivered unto you, and you are called on to show by deed, that you love your neighbor as yourselves, will you, instead of nobly showing the well filled palm of prompt and hearty love, fall back on the oft-repeated, but poor plea, that the support of the church in your own parish is as much as can justly be required of you? I must plainly declare my belief, that there is not a church within the confessed obligation of the thirty-nine articles, that does as much as it might for the glory of Christ and the salvation of the souls of men. And I must gravely doubt, whether in all our sixteen or seventeen hundred churches, there are ten churches containing ten individuals who will be able to stand up in the day of Christ, and declare that they did what they could.

Brethren of this Christian congregation, did it ever strike your minds as a great and oppressive hardship, that for the purposes of religion and benevolence, the law of God by Moses exacted

one-tenth of the income of the people? It does not appear from history, that the exaction ever caused poverty or distress. Again, permit me to ask, has it not sometimes come up among your thoughts when meditating on the administration of government in the church of the olden ages, to inquire, whether that exaction was founded on any general and permanent principle of Providence? Whether it was consistent with a reasonable ability in men to produce and acquire, and the reasonable necessities of men to enjoy and consume? To these last questions my understanding requires me to give an affirmative answer. The exaction was founded on a due regard to the wants, necessities and enjoyments of men in the present world; and the individual who honestly and promptly met it, could never be reduced to nakedness or starvation. Moderate industry, economy, and the avoiding of useless expenditure, were sure to secure the means both of obedience and of comfort. And he who thus showed his appreciation of duty to God, could expect with confidence to "receive manifold more in this present world, and in the world to come, life everlasting."

Now, if that law was enacted with a wise forecast, and if the mind of the legislator was duly enlightened and duly influenced by the principles which govern want and supply; if the omniscience, wisdom, and holiness, which gave the moral law, gave this also; and especially if men have anything to provide for beyond the pleasures and necessities of the present world—then I must think we are bound to regard the law of the tenth part as the indication of a permanent line of duty. Is there not reasonable ground to believe that it was so intended? There does seem to be some need of an outward test and trial of the honesty of conscience in cases where the conscience has to do with social duties.

Can it be, brethren, that God has given no rule for the guidance of the conscience and the verification of its decisions, in a matter where there are so many temptations to neglect, slackness, and narrowness in the duties of charity and love? Is there nothing within the covers of the holy volume which the ambassador of Christ can spread out before our selfish souls, and say, "so much owest thou unto my Lord?" While almost every thing else is provided for by specific instructions, has God left the measure by which we shall honor him with our substance, to be determined altogether by our caprice, our avarice and our penuriousness? That would be

wonderful indeed! There are those who think that the law of the tenth part was divinely intended to be a guide to duty, so long as there are sinners to be converted, heathens to be enlightened, or sorrowing souls to be comforted.

But I only intended to throw out a suggestion, which my limits do not permit me to expand. I submit it, not without diffidence, to examination.

It is time to bring the discussion to a close. Christian brethren, I have addressed you to-day on a first principle, and fundamental doctrine and duty of the Missionary work. I have set before you the second great commandment of Christ as that which makes it the duty of every Christian believer to employ the powers and resources, and the faith which God has given him, for the spiritual health and eternal salvation of his fellow-men. It is a law of vast importance in our world—a law without the observance of which on the part of the friends of Christ, his kingdom cannot be set up nor established to the extent of the Father's promise. How dreadful, then, must be the peril of remissness and indifference—and how deep and condemning the guilt of purposed disobedience!

If the views I have delivered have struck your minds with force, you will soon, I predict, find yourselves engaged in a serious self-examination. If, dear brethren, we say we love God—if we accept the Gospel as the word of truth and salvation, and the revelation of the present dominion and future glory of Christ—while we think little and coldly of the moral degradation, and spiritual darkness, and delusive sectarianism that overspread much of our country and of the world—is it not to be feared that we give ourselves credit for a religious character which we do not possess, and value ourselves on general professions, without submitting to the proper influence of truth and law? There can be no greater vanity, than to indulge the hope of the fulfilment of Gospel promises and the paying of wages to us as Gospel laborers, while we show a want of “faith that works by love,” in a habitual neglect and disregard of Gospel duties. The soul of that man, call himself what he will, Christian or Infidel, Jew or Gentile, is still in ruins, who looks only on his own things. In true piety there is a social and forth-putting principle, than which the religion of Christ has no characteristic more essential. If we truly love our neighbor according to the commandment, and have

not beguiled ourselves into the setting up of claims and professions on the ground of mere animal attachment, or a mere habit of association, or a natural shrinking from tales of disgusting idolatry or horrific vice, that love will make us spring forth to the rescue, when we see our neighbors of the wide-spread family crowding and hurrying along the broad ways to everlasting destruction—

“ Making sounds as they tread,
Going down to the dead.”

If this is correct, then it obviously follows, that a non-Missionary spirit is a non-Christian spirit—and in all probability we are ourselves in the “gall of bitterness and bond of iniquity;” and our own soul is a field for the labors of the Missionary. We love not Missionary undertakings, we take no interest in Missionary successes; we like not to part with our means for the purpose of supporting Missionary laborers, because we love not Christ nor our brethren.

But admitting that the essential “root of the matter” is in us, are not our affections in their warmth, and our givings in their sum total, or rather our payings to the Lord, for only such is all we do, much below the point of prescribed duty? And ought we not to fall on our knees and pray, that God will more and more increase in us that spirit of life, without which the purpose is never resolute, nor the heart free, nor the hand liberal?

To this congregation of rational, immortal, accountable, and I trust I may add, Christian souls, I commend this great subject. To the living spirit in you, which in the breasts of Apostles and martyrs glowed, and preached, and prayed, and sung praises, I make solemn appeal. Will you not, like them, throw your prized things into the Lord’s hands, that you may be “fellow-helpers to the truth”—and that you may be numbered among those, who through grace win happiness in Christ? Suffer not, then, the heart to become narrowed. Go out yourselves, or send your agents abroad in this wicked and lost world, for whose redemption God’s own son died, and seek for the “dead in trespasses and sins.” Let it be your hearts’ desire, and prayer to God and labor of love, that your wicked fellow-men may come speedily to the knowledge of salvation. Regard not expense, except to be prudent in it, and to make your treasury do as much as possible.

Never say, "depart in peace, be ye warmed and be ye filled"—while you do nothing effectually.

Seek first the kingdom of God and his righteousness for yourselves, then tell it all abroad, "That the Lord is king." Aspire to the honor of contributing to the Redeemer's glory; try to hold up the hands and to encourage the hearts of the messengers of the cross—and be nobly ambitious of doing something, for which souls now ignorant, wicked and idolatrous, will cover you with benisons in the day of our Lord and Savior, Jesus Christ; to whom be praise forevermore, Amen.

P R O C E E D I N G S

OF

The Board of Missions.

FOURTEENTH ANNUAL MEETING.

ST. BARTHOLOMEW'S CHURCH,

New-York, June 20th, 1849.

This being the time and place for the Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," several Bishops and other members of the Board attended divine service at 10½ o'clock, A. M.

Morning Prayer was read by the Rev. F. L. Hawks, D. D., assisted by the Rev. W. H. Lewis, D. D., who read the Lessons; and the Anti-Communion Service by the Rt. Rev. the Bishop of Massachusetts, assisted by the Rev. W. H. Lewis, who read the Epistle.

The Sermon was preached by the Rt. Rev. the Bishop of New-Hampshire, from the 39th verse of the xxii. chap. of St. Mathew's Gospel—"And the second is like unto it—Thou shalt love thy neighbour as thyself."

The service for the Celebration of the Lord's Supper was read by the Bishop of Massachusetts.

The elements were distributed by the Bishop of Massachusetts, assisted by the Bishop of New-Hampshire, and the Rev. Drs. Hawks and Lewis.

The religious services having been concluded, the Board proceeded to business.

The Rt. Rev. the Bishop of New-Jersey being the senior Bishop present, took the chair.

The following Members of the Board were present:—The Bishops of New-Jersey, Massachusetts, New-Hampshire and Maine; the Rev. Messrs. Anthon, Bedell, Coxe, Croker, J. Croes, Cutler, Halsey, Hawks, Irving, Jarvis, Jones, McVickar, Mead, Robert-

son, Tyng, De Peyster, and Van Pelt ; and Messrs. Curtiss, Gardiner, Huntington, Rogers, Winston, and Woolley.

The roll having been called, it was, on the motion of the Secretary,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On the motion of the Rev. Dr. Mead, the Board proceeded, in compliance with the third article of the By-Laws, to the appointment of a Secretary ; and on the motion of the same, the Rev. Mr. Van Pelt was re-appointed.

On the motion of the Secretary, it was

Resolved, That a Special Committee be appointed, to examine and report whether any vacancies at present exist in the Board.

The Bishop of New-Hampshire, Rev. Dr. Hawks, and S. H. Huntington, Esq., were appointed the Committee.

The Rev. C. H. Halsey, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report of that body, required by the eighth Article of the Constitution ; which, on the motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of Massachusetts, the Rev. Dr. Mead, Rev. Messrs. Croes and Coxe, and S. H. Huntington, Esq., were appointed the Committee.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body ; which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of Maine, Rev. Drs. Jarvis and Robertson, and Messrs. Gardiner and Newton, were appointed the Committee.

The Rev. Mr. Halsey, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited ; which, on motion of the same, was referred to the same Committee, to whom was referred the Report of the Domestic Committee.

The Rev. Mr. Irving, on behalf of Dr. J. S. Rogers, Treasurer of the Foreign Committee, presented and read the Annual Report of that officer, duly audited ; which, on the motion of the same, was referred to the same Committee to whom was referred the Report of the Foreign Committee.

The Rev. Mr. Irving presented and read the Fifth Annual Re-

port of the Rt. Rev. Horatio Southgate, D. D., Missionary Bishop of the Protestant Episcopal Church in the Dominions and Dependencies of the Sultan of Turkey ; also, a communication, of a later date, from the same, announcing his resignation of the charge of the Constantinople Mission.

The Rev. Mr. Irving presented and read the Annual Report of the Rt. Rev. J. W. Boone, D. D., Missionary Bishop to China.

S. H. Huntington, Esq., laid before the Board, a communication from the Missionary Bishop in Turkey, to the Rt. Rev. the Bishop of Rhode Island.

On the motion, it was

Resolved, That all the foregoing documents be referred to the Committee to whom was referred the Report of the Foreign Committee.

On the motion of the Bishop of Maine, it was

Resolved, That two members be added to the Committee to whom was referred the Report of the Foreign Committee, with a particular reference to the legal questions involved in the communication of Bishop Southgate, in relation to his resignation.

The Rev. Dr. Hawks and S. H. Huntington, Esq., were appointed the additional members.

The Rev. Mr. Halsey, Secretary and General Agent of the Domestic Committee, laid before the Board the Annual Report of the Rt. Rev. Dr. Kemper, Missionary Bishop for the North-West ; which, on the motion of Mr. Halsey, was referred to the Committee to whom was referred the Report of the Domestic Committee.

The Rev. Mr. Halsey having stated that the Annual Report of the Missionary Bishop in the South-West had not arrived, but was daily expected, it was, on motion,

Resolved, That said Report, when received, be referred to the same Committee.

On the motion of J. H. Huntington, Esq., it was

Resolved, That the two Committees to whom were referred the Reports of the Domestic and Foreign Committees, be constituted a Joint Committee, on all subjects common to both.

On the motion of the Rev. Dr. Mead, it was

Resolved, That when the Board adjourns, it will adjourn to meet again to-morrow, at 9 o'clock, A. M.

On motion, the Board adjourned.

June 21st—9 o'clock, A. M.

The Board met.

Present: The Rt. Rev. the Bishops of New-Jersey, Massachusetts, New-Hampshire, Pennsylvania, and Maine; Rev. Messrs. Anthon, Bedell, Coxe, Crocker, Croes, Cutler, Halsey, Hawks, Henderson, Irving, Jarvis, Jones, Mead, Ogilby, Robertson, Sudwards, Turner, Tyng, Van Pelt, and Whitehouse; and Messrs. Curtis, De Peyster, Huntington, Rogers, Winston, and Woolley.

The Bishop of New-Jersey being the senior Bishop present, presided, and opened the meeting with prayer.

The roll was called, and the minutes of the last meeting were read and approved.

The Secretary and General Agent of the Domestic Committee presented a communication addressed to the Domestic Committee, by Rev. T. H. Taylor, D. D., tendering his resignation as a member of said Committee, which, on motion, was referred to the Committee on Vacancies in the Board.

The following resolutions, on motion of the Secretary of the Board, were adopted:

Resolved, That the proceedings of the Board, attested by its Secretary, be referred to that officer and the two Secretaries and General Agents for publication.

Resolved, That the proceedings of this Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types as a separate pamphlet, with the usual title page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Reports of the Treasurers be printed with the proceedings of the Board.

The Rev. Mr. Irving presented and read the Annual Joint Report of the Secretaries and General Agents, as Editors of the "Spirit of Missions," on the condition of that periodical, which, on motion of the same, was ordered to be printed with the minutes of the Board.

The Bishop of Maine, as Chairman of the Committee to whom was referred the Report of the Foreign Committee, presented the following Report :

The Committee to whom was referred the Report of the Foreign Committee, with the accompanying documents, have examined them with great interest, and with as much care as the time would allow.

They rejoice that the Foreign Committee have been able to reach and maintain the desirable position of freedom from all embarrassment ; and that the constancy, and in some instances, the large liberality of donations for particular Missions, has indicated so warm a zeal in many hearts for the wider propagation of the blessed Gospel.

It may be important to draw the attention of the Board to the fact, that the entire receipts of the year having been \$41,453, and the total expenditures \$40,833, of which \$34,665 have been expended at the Missions, no less a proportion of this last sum than \$30,406 has been contributed under special designation of particular Missions. The China Mission, with all its expenditures for building, has been sustained by such contributions, to within four hundred dollars ; the expensive African Mission, to within seven hundred ; the Mission at Constantinople to the extent of three-fourths of the annual appropriation ; and that at Athens to the extent of more than half. It appears that the actual amount of contributions, the object of which was not specified, was, after deducting the central expenses, little more than four thousand dollars. Without any further remarks on this wide preference of special over undesignated contributions, it is still a fact of importance in the history of our Missions.

The adoption of the season of the Epiphany as an occasion for collections in aid of what may be termed the further " manifestation of Christ to the Gentiles," is so evidently appropriate, and so many parishes may be led to some effort by the recurrence of the occasion fixed by general consent, that the custom of Epiphany collections for Foreign Missions may very well become an established usage.

Thus far, the experiment of reliance on the parochial clergy as the only agents, in addition to the Secretary, for the collection of funds, has been prosperous ; and it should seem that it cannot

fail, except with a failing zeal of the clergy, or under circumstances which need not now be anticipated.

An experience of eighteen years of honored and successful labor justifies the strongest confidence towards the missionaries at Athens. In such confidence, it is still hoped and believed that they will be ready with the same discretion which has characterized their whole course, yet with entire frankness and fulness, to present the doctrines of salvation and the principles of our reformed Church to those whose influence may one day be of great importance to the triumph of the same doctrines and principles in the Churches of the East.

The Committee concur in the views of the Senior Missionary at Cape Palmas, with respect to the establishment of a High School in that colony. To send African youths to this country for education is a measure demanding maturer consideration than the Committee can now bestow. They have some reason to believe that the desired aid of a colored clergyman may shortly be obtained for the Mission at Cape Palmas. The wants and prospects of this Mission cannot but continually suggest how much it might gain through the supervision of a wise, diligent, and self-denying Bishop.

Peculiar causes for devout gratitude are found in the continuance of the life and labors of the Missionary Bishop in China; in the very zealous and efficient exertions of his associates; in the liberality with which the erection of his Church and school, as well as the Mission itself, has been sustained; in the actual conversion of a few, as the first fruits of our Church amongst the Chinese; and in the near approach of the day when one of them is to be ordained as a minister of this Church amongst his countrymen, the first man of Pagan birth who has ever been received to its orders.

The Church having decided that Foreign Missionary Bishops should be sent to China and the dominions of the Sultan, it is clearly the duty of this Board to do all which lies in their power to sustain alike the interests of both. Since the Mission of the American Bishop to Shanghai, measures have been taken for the establishment of the Diocese of Victoria, in the Island of Hong-Kong, belonging to Great Britain, and a Bishop of the Church of England has been consecrated for that See. Your Committee

trust that the General Convention will hereafter adopt all such conciliatory means as may promote a cordial unity of operations between the Missionary Bishop in China and the Bishop of Victoria, who are happily united in that one communion and fellowship which existed in Apostolic times, and continues in the reformed branches of the Catholic Church.

While the honorable and judicious purpose of the Foreign Committee, to regard the funds designated for particular Missions as inviolable, is worthy of entire approbation, it was neither foreseen by them nor by the Board, that the operation of the rule which was in consequence adopted, could bring such painful inconvenience to the Missionary Bishop at Constantinople. Most deeply will this result be deplored by all alike; and the Church would certainly see with extreme regret, so important a measure as the relinquishment of this Mission even made a subject of deliberation on a ground so simply financial and executive, and for reasons so insignificant in comparison with the great objects for which the Mission was undertaken. It would cast reproach and disgrace upon the Church, if a Bishop, thus sent out, should be suffered to struggle with such difficulties, involving a loss of credit; and measures should be promptly taken to relieve his harrassed mind, and to meet his wants, by regular—and, if possible, quarterly remittances. The Committee are relieved from the necessity of dwelling on this subject by the conclusion to which, after due consultation of the canons, and of the proceedings of the General Convention in the origination of the Foreign Missionary Episcopate, they have, with perfect unanimity, arrived; for, they are convinced that this Board has no authority whatever to receive or entertain any proposal of any Missionary Bishop to resign an authority which did not emanate from that Board, and over which the Board has no control.

The following resolutions were appended :

1. *Resolved*, That the season of the Epiphany be recommended as suitable for general collections in aid of the Foreign Missions of the Church, from year to year.
2. *Resolved*, That the Parochial Clergy be urged to such constant exertions in support of our Missionary funds, as may prevent

the necessity of any future recurrence to the expensive measure of Special Agencies.

3. *Resolved*, That it be recommended to the Foreign Committee to communicate with the Missionary Bishop in China, respecting the relations which may be expected to subsist between himself and the Bishop consecrated by the Church of England for the Diocese of Victoria, so that the General Convention may possess all requisite information on the subject.

4. *Resolved*, That this Board has no authority to receive the resignation of the Missionary Bishop at Constantinople.

5. *Resolved*, That a Contingent Fund, like that recommended for the Domestic Department at the last Annual Meeting, be formed for the Foreign Department.

Respectfully submitted :

GEORGE BURGESS,
SAM'L FARMAR JARVIS,
FRANCIS L. HAWKS,
J. J. ROBERTSON,
R. H. GARDINER,
S. H. HUNTINGTON.

The first three resolutions connected with the Report were adopted.

On motion of the Bishop of Pennsylvania, the fourth resolution was laid on the table for the present.

The fifth resolution, after discussion, was negatived.

The Bishop of Pennsylvania laid on the table the following resolution, to be called up at a subsequent period :

Resolved, That the grievous inconveniences to which the Missionaries and Missionary Bishops are subjected through delay in the transmission of funds, impose a solemn duty on the Churches to make their annual contributions at the earliest period, that thus the Domestic and Foreign Committees may be enabled to fulfil their engagements.

S. H. Huntington, Esq., called up the fourth resolution, pending the consideration of which, the Bishop of Pennsylvania offered the following as a substitute, which, on motion, was adopted :

Resolved, That it is not expedient for the Board, at this time, to act in respect to the tendered resignation of Bishop Southgate.

Mr. Gardiner, as Chairman of the Committee to whom was referred the Report of the Treasurer of the Foreign Committee, presented the following report :

The Committee to whom was referred the account of the Treasurer of the Foreign Committee, find that the same has been duly audited and found correct. They therefore recommend that the same be allowed and entered on the journals of the Board.

R. H. GARDINER,
S. H. HUNTINGTON,

Committee.

New-York, June 21, 1849.

The Rt. Rev. the Bishop of Massachusetts, as Chairman of the Committee to whom was referred the Report of the Domestic Committee, presented the following report :

The Committee to whom was referred the Report of the Committee for Domestic Missions, beg leave to report—

That they find the general condition of the Domestic Missionary field, as shown by this Report, to be as satisfactory as usual. In reference to the Mission to the Jews, they regret that, not being in possession of the document referred to in that portion of the Secretary's statements, they are not able to form a correct judgment of its present efficiency. They must content themselves, therefore, with expressing the hope, that God will bless with the influences of his Holy Spirit, our endeavors in behalf of his ancient people ; and that He will hasten the time, when the veil which now covers their hearts will be taken away, and they will see, in the crucified Redeemer, Him whom types prefigured, and prophets foretold.

The Committee have observed, with great satisfaction, the prominence given in this Report to the subject of the building of churches, as one of the chief means, under the divine blessing, of giving permanence to the results of Missionary labor throughout our land. Experience proves, that, until a sanctuary has been reared for the decent maintenance of the public means of grace, there can be no assurance that the most assiduous efforts will not be found to have been spent in vain. This is a subject to which the members of our Church have not, in the opinion of your Commit-

tee, given the attention which it deserves; and, as more liberal contributions to the building of churches, when not interfering with the stated gifts of the people to the Missionary treasury, are ardently to be desired, they have recommended to the Board the adoption of a resolution upon the subject, to be hereafter submitted.

The statement made in the Report of the Domestic Committee, in regard to the falling off in the contributions to the treasury, as compared with the amount reported in the previous year, is explained by the fact familiar to the members of the Board, that, at the Triennial Meeting in 1847, a resolution was passed, which caused an unusual exertion to be made in all the Dioceses of the country. We cannot forbear calling attention, however, to the renewed evidence hereby afforded of the transient effect of these occasional and awakening appeals. Our dependence for the prosperity of the Kingdom of Christ, so far as human instrumentality is concerned, must ever be upon that steady stream of Christian offerings which flows from a fountain-head of love for the Redeemer's cause. When the various parishes of our Church, moved by principle, systematically give, the wilderness of spiritual death will begin to blossom as the rose; and, for the cultivation of this abiding interest in the work of Missions, the ministering servants of Christ, in their respective spheres, are His chief and responsible agents. In connexion with this subject, your Committee beg leave to direct the attention of the Clergy to another topic of great importance, of which they have been reminded by that portion of the Domestic Committee's Report which relates to testamentary bequests. We desire to express our gratitude to God for those instances here recorded, in which members of our Church, in prospect of their departure from this world, have been led to devote some portion of their substance to the extension of the Savior's Gospel. But, in view of the rareness of such examples, compared with the wealth of our Church, and with the responsibility which such a privilege brings in its train, we are compelled to mourn over the evidently low state of feeling in reference to accountability to God for benefits received. How few are the bequests, considering the number of those who have property to bequeath, to the godlike objects of circulating the Holy Scriptures, of building sanctuaries for the ministration of the word and ordinances, and of sending the herald of a Saviour's love to the waste places of the earth! This

is a duty which may well be pressed upon Christian men, by those who are set over them in the Lord ; and the faithful exhibition of such responsibility is in exact accordance with one of the admonitions of our Prayer Book to the Clergy, in its impressive office for the Visitation of the Sick.

The Committee cannot omit to record their sense of the obligations under which the Board are laid, by the untiring and laborious services of the Treasurer of the Domestic Committee. Not only does he deserve our thanks for time and thought gratuitously rendered, but for the large advances of money with which he has relieved the pressure upon the Treasury. To other liberal friends of the cause, referred to in the Report, we would also tender the sincere offering of our gratitude.

The next subject which came, in regular order, before the attention of the Committee, was that of the interesting Mission, proposed by the Government of the United States, but not as yet carried into effect, to the Chickasaw Nation of Indians. In reference to this noble object, they feel that they cannot do better than to incorporate with the present Report an extract from the last year's Report of the Domestic Committee. It is in the following words :

“ While attending to this, the Secretary was informed by the Commissioner of Indian Affairs, that the Chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission Schools, to be conducted among them by the Episcopal Church ; and that he had communicated their wish, at their request, to the Bishop of Tennessee.

“ The Government of the United States propose to advance out of funds belonging to this nation, \$6,000, towards the erection of necessary buildings, and an equal sum annually, for 20 years, towards the current expenses of the Mission.

“ No answer had then been received from the Bishop, nor is any additional information in possession of the Committee, except of a general nature, obtained by the Secretary during interviews with a deputation of said chiefs at Washington.

“ But the Committee earnestly trust that this favorable opportunity of establishing Missions among the Indian tribes west of the Mississippi, will not be disregarded. The Committee have sought, though in vain, to rouse the Church to a proper sense of this duty. And now, these natives of the forest themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer

to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life."

In view of the above remarkable opening of Divine Providence for the spiritual benefit of the aborigines of this country, we would once more appeal to the united interest of the ministers and people. We would urge upon them the heavy responsibility, incurred by such an opportunity of laboring for the souls of the heathen. May the gracious Spirit carry the application home to their hearts; and draw forth, in cheerful response, that contribution which is the condition of the national grant, and which has been so long and so strangely withheld.

The Report presents, with great force, the demand for some further provision of Episcopal Services, growing out of the spiritual necessities of the territories of Oregon and California. In reference to the subject of a Bishopric for the latter country, we are of opinion that any action on the part of this Board will be inexpedient. In the mean time, we believe that the jurisdiction of the present Missionary Bishops, agreeably to the terms of their appointment, reaches to the Pacific Ocean; and we can only say, that, so far as the immense demands now made upon their exertions, and a conscientious regard to duty, will allow them to extend their care to the regions not hitherto visited by them, we have confidence that their active interest will not be wanting.

There is a suggestion in the Report, of the expediency of withholding the accustomed appointments, until the present indebtedness of the Domestic Committee shall have been liquidated. This would be in effect a suspension, to a very considerable extent, of our Missionary operations. While your Committee cannot but feel, in the strongest manner, the duty of paying just debts, they are constrained to deprecate any measure which shall interrupt the proclamation of the glad tidings of salvation to dying men. We would only recommend, therefore, that no new Missionary Stations be created, and that no vacancies, except in cases of death, be filled up; and, together with this method of relief, that there be a diminution, to the lowest possible point, of the expenses incurred by the Committee in their official labors.

In the Report of the Bishop of the North-West, will be found an

urgent appeal for aid in Wisconsin, Minnesota, Iowa, and the Indian Territory, to which we would direct the attention of the Board, while, at the same time, we have no means of effectually meeting the appeal.*

In conclusion, your Committee would submit the following resolutions, for adoption by the Board :

1. *Resolved*, That the subject of the extension of our Church, by means of the building of edifices, is hereby commended to the hearty interest of our Clergy and people ; and that the members of our Church are invited, without diminishing the amount of their contributions for the support of Missionaries, to aid in the erection of sanctuaries, in all cases where applications for such objects have the sanction of the properly constituted authority.

2. *Resolved*, That, in view of the affecting call of the Chickasaw Nation, for the Scriptural ministrations of our Church ; and also, of the liberal and highly advantageous offer made by the United States' Government ; the members of our Church are, hereby, urgently asked to make provision for improving this golden opportunity ; and the Clergy are implored to exert themselves with hearty zeal for so glorious an object.

MANTON EASTBURN,
WILLIAM C. MEAD,
JOHN CROES,
ARTHUR C. COXE,
S. H. HUNTINGTON.

The resolutions connected with the Report were adopted.

The Bishop of Pennsylvania called up the resolution, laid by him on the table, which, after discussion, was on motion adopted.

On motion of S. H. Huntington, Esq., it was

Resolved, That the next Annual Meeting of this Board be held at Christ Church, in the City of Hartford, on Wednesday of the week preceding the Annual Meeting of the Trustees of the General Theological Seminary, at 10½ o'clock, A. M.

On motion of the Bishop of Pennsylvania, it was

Resolved, That Advent Sunday be recommended as the appropriate time for receiving contributions to Domestic Missions.

*The Report of the Missionary Bishop of the South-West was not received until after the adjournment of the Board ; or the same remark would doubtless have been made respecting the states under his supervision.

On motion of the Rev. Dr. Mead, it was

Resolved, That the resolution adopted at the Annual Meeting in 1848, in relation to a Contingent Fund for Domestic Missions, be rescinded.

The Bishop of New-Hampshire, as Chairman to the Committee on Vacancies in the Board, presented the following Report :

The Committee on Vacancies respectfully report—

That they find a vacancy in the Domestic Committee, occasioned by the resignation of the Rev. Dr. Taylor, and beg leave to nominate the Rev. C. H. Halsey to supply the same ; whereupon it was

Resolved, That the Board approve the nomination of the Committee, and that the Rev. C. H. Halsey be accordingly a member of the Domestic Committee.

On motion of the Rev. Dr. Mead, it was

Resolved, That a Committee consisting of three Bishops, three Clergymen, and three Laymen, be appointed, to consider and report whether any, and if any, what alterations ought to be made in the organization of this Board, or of the Committee, so as to secure greater economy and efficiency.

On motion of the Rev. Dr. Jarvis, it was

Resolved, That the Chairman of the present meeting of the Board be the Chairman of this Committee.

The Bishops of New-Jersey, Pennsylvania and Rhode Island ; the Rev. Drs. Mead, Hawks and Ogilby, and Messrs. Gardiner, Newton and Huntington, were appointed the Committee.

The Bishop of New-Jersey having retired, the Bishop of New-Hampshire, being the senior Bishop present, took the chair.

The following resolution, offered by the Bishop of Pennsylvania, was negatived :

Resolved, That the Secretary and General Agent of the Foreign Committee be requested to superintend the business in the office of the Domestic Committee, during the following year.

On motion of the Bishop of Pennsylvania, the following resolution was unanimously adopted :

Resolved, That this Board entertains a deep sense of the judg-

ment and zeal with which their Secretaries have discharged their duties during the past, as in former years, and they sincerely regret the necessity which compels one of them to retire from his post.

On motion of the Rev. Dr. Mead, it was

Resolved, That it be referred to the Domestic Committee, to make such arrangements as they may deem necessary, to provide for the performance of the duties of the Secretary and General Agent of said Committee, for the ensuing year.

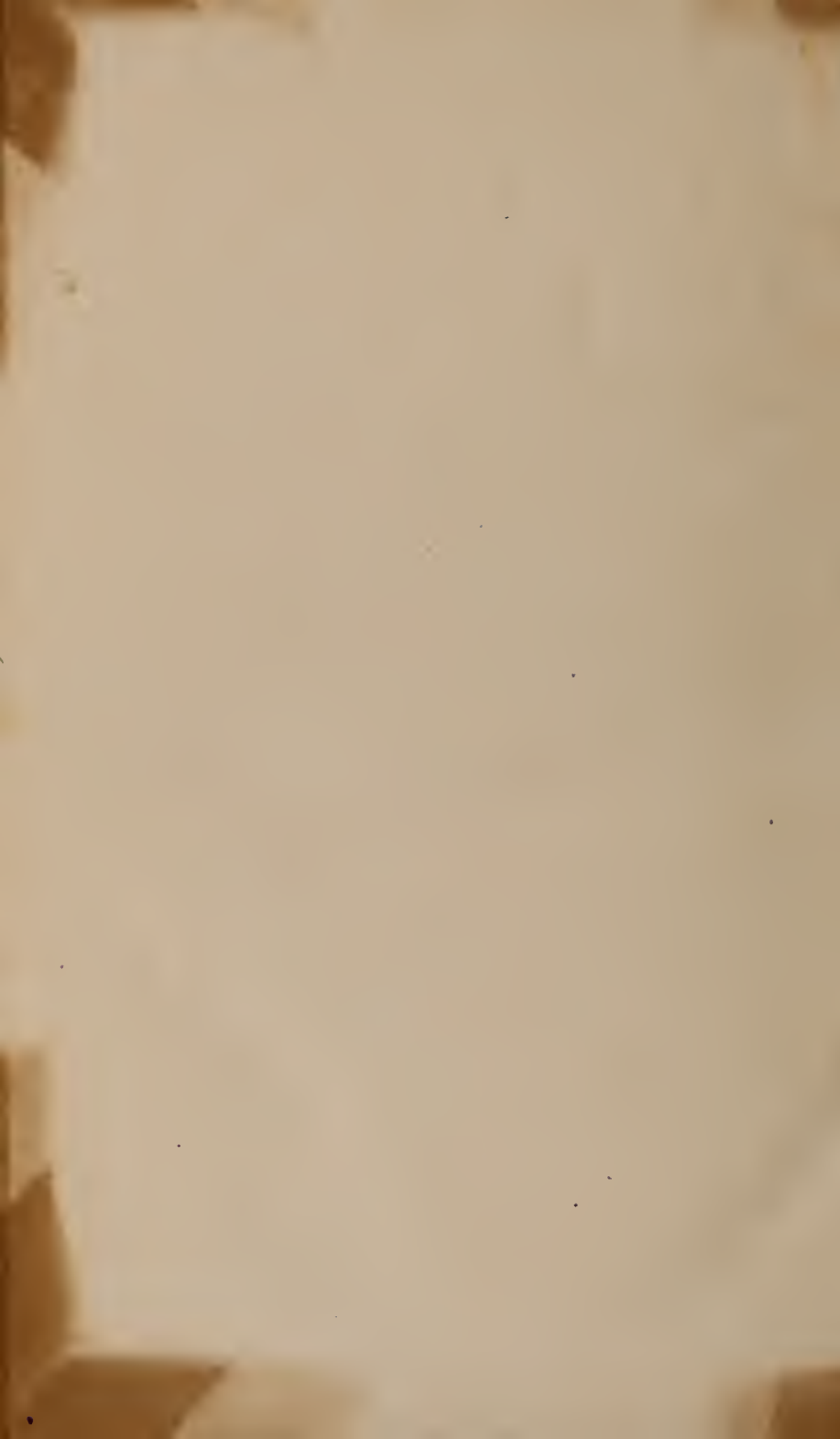
On motion, it was

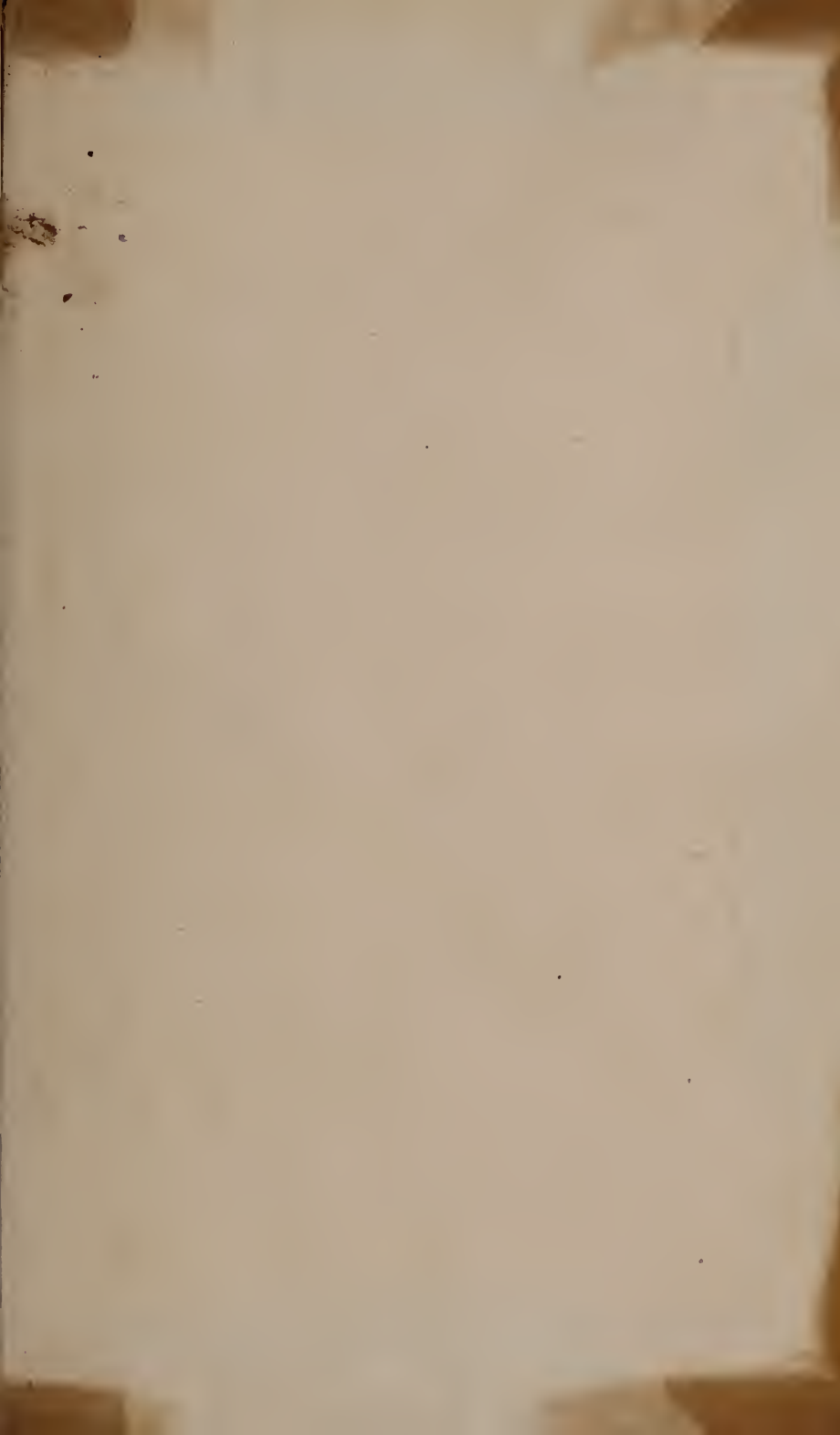
Resolved, That after suitable devotions, this Board adjourn.

The Board having joined in prayer, offered by the Bishop of New-Hampshire, adjourned.

Attest,

P. VAN PELT,
Secretary.





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